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THE BIBLE IN CHINA.

*Read at the Quarterly Missionary Meeting,
in Union Chapel, Shanghai, in
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BY A. WYLIE, ESQ.

Since the completion of the canon of the Christian Scriptures, few ages have passed without furnishing assailants of the sacred record; but these are probably outnumbered by the champions of the Book, who have boldly placed themselves on the defensive. If much has been written that is calculated to give pain to the humble believer, we have also to thank the controversy for calling into existence a class of writings in defence of the faith, which have received as yet no satisfactory answer, and bid fair to remain unanswered. Looking at the vain conflict of opinions that have emanated from the minds of philosophic thinkers, and the unsatisfying character of all other systems of religion, apologists for the Bible have dwelt on the necessity of a Divine revelation, an argument which they have wielded with much effect.

I have no intention now to enter on this as a general question; but narrowing it down to the occasion, would say that there is nothing peculiar in the Chinese as a nation, to render them an exception to the argument.

The few dim traditions that speak of their golden age give us but scanty information regarding the moral and religious aspect of the people, or the doctrines propounded by their sages.

Confucius indeed in later times stands forward as the professed continuator and strenuous upholder of their principles. But powerful as are the claims of this great teacher, and wonderful the influence he has exerted in all subsequent ages, the history and present aspect of the nation strongly testify to the insufficiency of his doctrines to satisfy the cravings of human nature. It is but an act of justice to praise him for the purity and excellence of most of his lessons; at the same time it must be admitted that some of the greatest life problems are utterly ignored by him. We are told indeed that such was his sincerity in his religious observances, that he worshipped the spiritual existences as if he actually stood in their presence.* But when Ke-loo, an inquisitive disciple, interrogated the master touching

religious worship and a future life, the memorable answer which has been handed down for the instruction of after ages is of the most vague and evasive character. "While you are insufficient for the service of men, how can you serve spirits? While you do not understand life, what can you know about death?"* Tsze-kung, another disciple, on one occasion asked for a general rule of life in a comprehensive form. Confucius replies:—"Sympathetic benevolence is the rule. What you would not have others do to you, do not practice towards them."† A maxim worthy to immortalize the sage; and indeed the code of ethics he laid down is for the greater part unobjectionable, even from a Christian standpoint. Had man nothing but a moral nature, his teachings might be well adapted to secure the end proposed. But alas! the depravity of the human heart is left out of the account; and man is consequently utterly unable to effect that self-renovation which lies at the foundation of the whole scheme. The system is a beautifully-shaped automaton, but wanting the vital principle, so that it can only be kept in operation by artificial means. Confucius spent the greater part of a busy life, endeavouring to establish his principles; but at the close he had the mortification to find they had not made that progress he anticipated; and he died lamenting the fact that there was not one of the princes of the empire prepared to adopt his teaching. But it was not to remain so. The influence of his character and example, added to the purity of his lessons, gradually gave rise to posthumous honours, far exceeding anything that had been accorded during life.

The principles of Confucius however were interpreted in different ways. Other masters sought to gain the ascendancy over the popular mind; various and opposing were the views set forth; and some of these have been handed down to our own days. Thus we find Yang-choo boldly discarding the doctrine of a future life, and teaching men to give themselves up to the pleasures of sense as the only true wisdom. This was in fact a very distorted scheme of Epicureanism; and it is not surprising that the frigid code of Confucianism left the hearts of the people a prey to such pernicious counsels.

Another philosopher, named M'ih-teih taught the doctrine of Universal Love, in a modified

* Lun-yu. Part 3, ch. 12.

* Lun-yu. Part 11, chap. 11.

† Do. Part 16, ch. 23.

form; and his opinions, we learn, made considerable progress in the empire. But his teaching wanted the sustaining principle; human nature was unequal to its requirements; and in the hands of his disciples, it appears to have run out into disorders social and political.

The doctrines of both these teachers were alike censured and confuted by Mencius, whose views have been preserved in the book known by his name. The questions regarding human nature, which are almost passed unnoticed, or merely hinted at by Confucius, are openly treated by this philosopher. The radical goodness of human nature is unequivocally declared, and illustrated by the phenomena of daily life; while all his maxims are based on the assumption that perfect virtue is attainable by man simply acting out the dictates of his nature. His views on that subject have left a great impression on the minds of the Chinese of subsequent generations.

But other doctrines on this subject were taught at the same period. For instance we find the philosopher Kaon maintaining that the nature of man is an open blank, susceptible of impressions either good or bad, but with no original bias towards one side or the other. His views are discussed by Mencius, whose condemnatory arguments have been deemed sufficiently conclusive.

Seun-tsze, who lived at a somewhat later period, was for a time, a formidable opponent of the views of Mencius. Building on the same premises, he strenuously contends for the original depravity of human nature. As a teacher he stood on a par with Mencius for several generations; but the latter ultimately secured the ascendancy among influential minds; and Seun-tsze is merely referred to now as one of the philosophers of antiquity.

There are plausible points in both theories, and the consideration of these would no doubt attract adherents to each side; but at the same time, the difficulties that attach to both would be equally apt to give rise to doubts which the theories of these teachers were insufficient to clear away. In order to evade these difficulties, Yang-hung, another of the early luminaries, struck out a middle course, maintaining that the principles of good and evil are both inherent in human nature, and that this duality manifests itself from the very earliest period of existence; the preponderance to one side or the other being merely the result of cultivation.

These and other modifications divided the opinions of the learned for many centuries, but none have retained a firmer place in the popular mind than the doctrine of Mencius. This however can scarcely be said to be more than an abstraction, and very inadequate to meet the aspirations of man as an intelligent and immortal being. The doctrines of the literati throw no light on questions of the greatest interest, which lie at the foundation of all religion properly so called. They tell us nothing of a future state, and one side of human nature is altogether ignored by them. Ab-

stractions are not calculated to engage the affections; and however excellent the moral maxims of these ancient philosophers, while the exciting motive was the mere love of virtue, a great void was left unfilled in the imaginations of the mass. Made for eternity, the spiritual part of man claims to know something regarding his ultimate destiny; and a system which leaves that element out of account must so far fail in its influence on the heart. Hence we cease to wonder at the facility with which Buddhism got a footing, and made its way among the Chinese.

A legend preserved in the national history tells of Ming-te, an emperor of the Han, moved by a dream, sending an embassy to India which returned with a party of Buddhist priests and these having brought their sacred classics inculcated their doctrines under imperial patronage and protection. This may be true, but still it is a very imperfect statement of the question. There was a spiritual dearth in the land, and Buddhism offered the only pabulum of the class required, to say nothing of its quality. Enough was found in the subtle treatises of this system to occupy and interest many of the cultivated intellects, and a want in the religious condition of the nation was to some extent supplied by the upward tendency it gave to the thoughts of the devotee, teaching him to look beyond the present state of existence, and thus gratifying the longing for immortality inherent in the human breast. It appealed to the hopes and fears of its votaries and its plan of rewards and retributions was made appreciable to the humblest adherents. In it, men felt they were not merely combining to carry into effect some abstract principle, but that their every action carried with it some corresponding result. Ages have rolled on, and Buddhism, if it has not strengthened its stakes, has at least lengthened its cords. Almost without a rival for thousands of years the popular part of the scheme has had a wide spread influence over the masses; but as to raising them in the scale of humanity, or advancing their moral interests, it has been weighed in the balances and found wanting.

Taoism, as a religious system, is but a poor copy of Buddhism. In its present aspect, the production of a later age, scarcely a trace is left of the profound speculations of its reputed founder. It has already sunk deeper in corruption than its prototype, and even its most rigid followers will scarcely contend that it is destined to be the renovator of degraded humanity.

Such are some of the prominent characteristics in the mental and moral systems inculcated by the teachers of China through a long succession of ages. The result is patent to all. Can we say regarding them, that no higher guide than the mere unaided efforts of human intellect is necessary to lead men into the way of eternal truth?

In the teachings of Confucius and others of the old masters, many of the truths and maxims of an earlier traditional faith have been

handed down. The belief in the unity and personality of God, the doctrine of filial piety, and other traces of the primitive religion, have acted as a preservative in the history of the empire. The excellence of many of the lessons and ethical institutes of the ancient philosophers is unimpeachable; but these are insufficient to change the heart, or restore mankind to a state of purity. They are of the earth, earthy.

One can appreciate the efforts of Buddhism to escape from a sin-polluted world, and soar to the regions of bliss in other realms; but we see in the system little beyond the imaginary dreamings of a people given up to an endless round of speculation. It may be said of its founders and propagators: "They have hewn out to themselves broken cisterns."

We may freely admit that there is a great verity imbedded in the work of Laou-keun on Eternal Reason, or the *Logos*;—but it is a sealed book to the nation at large, who practically ignore the author of nature.

Even the pantheistic teachings of the great Choo-he may have fragments of truth, although their efficacy is greatly nullified by the Godless system in which they find a place.

Deliberately discarding each and all of these systems, the result of the mental strivings of a highly civilized nation, through a period of upwards of two thousand years; we are as little prepared to accord our suffrage to the wretched eclecticism which is so prevalent; a structure composed of the heterogeneous materials of antiquated fabrics, but wanting in the perfection and symmetry indicative of a well-conceived plan.

In view then of the grievous deficiencies in every system which China has been able to produce, I do not hesitate to say that its religious history plainly indicates the need of a Divine revelation. That need is amply provided for in the Christian Scriptures. Hence the obligation resting on the Christian church, to give the Bible to the Chinese.

I know the objections which are frequently thrown out, even by believers,—that the Chinese are too apathetic to care about religion, or too self-conceited to receive doctrines imported from a foreign country.

To say nothing of the unphilosophical character of such objections, I maintain that they are by no means borne out by facts. The reception of Buddhism by the nation at large is a sufficient guarantee that the people are as capable of adopting new opinions as any other nation; and the zeal needful for the maintenance of the system through so many centuries, were it nothing more, amply vindicates them from the charge of inherent apathy. To the believer, it should be sufficient to quote the words of inspiration:—"The Lord looketh upon all the inhabitants of the earth. He fashioneth their hearts alike."

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Men of such a stamp are by no means a rarity; and instances from the modern history of the nation might also be adduced. Some indeed strike us with wonder, and utterly remove the point from general aspersions cast against the Chinese. The deadening element is in the religion they have adopted, rather than in the people adopting it.

Assuming then that the Bible is the only book adapted to meet the spiritual wants of China, let us proceed to examine what has been done towards furnishing them with the sacred oracle.

Notwithstanding the decay of the traditional and patriarchal religion, it is observable how the monotheistical element prevails in the most ancient of the philosophical treatises now extant. This has induced some to maintain the early settlement of a portion of the Israelites in China, who had diffused such a knowledge of the truths of the sacred record, that they had become obscurely perpetuated in the teachings of these wise men of old. On a careful persual of such ancient writings, it is not difficult to admit the plausibility of the above hypothesis; nor is there anything extravagant in the notion of such a document arresting the attention of the thoughtful in all ages and nations. While allowing however that the Hebrew records may have been not without a certain influence, in giving a tone to the writings of the early philosophers and teachers, it is obvious that this theory has been pushed too far by some of the Jesuit fathers, such as Premare, Cibot, Bouvet, and others, who first brought these works to the knowledge of the European public. Some of these have professed to trace, not merely the unity of God, but also certain details regarding the creation, paradise, the tree of life, primeval happiness, the fall, the temptation, the Redeemer, his birth by a virgin, and other Christian verities. It is evident there is much that is fanciful in such deductions, the result of a fertile imagination, which have been denounced and rejected by more sober writers in the same communion. Although there is nothing impossible in the Chinese having had a knowledge of the Hebrew scriptures at a very early period, yet history furnishes no direct evidence to that effect; although it may be there are occasional vestiges in the national literature to corroborate such a supposition. If any part of the Old Testament however was translated, the manuscripts have probably long since perished; for recent researches all lead to the conclusion that there is nothing of the kind now extant.

We are not left so much in the dark, however, regarding the operations of the early Christian settlers in China, in this matter. In 1625, a stone tablet which had lain embedded in the ground for nearly eight centuries, was dug up at Se-gan in Shen-se. From this interesting relic, which contains a summary outline of probably the first Christian mission to China, we learn that some emissaries of the Nestorian college at Nisibis in

Persia, fired with a zeal for the spiritual welfare of this nation, braved the dangers of a journey through Central Asia, and reached the capital of China in 635. From the same source we derive information of much interest, touching our present subject; indicative of the great importance these pioneers attached to having the sacred record translated into the language of the country. In the commencement of the inscription there is an evident allusion to the Old Testament, in the statement, "The declarations of the ancient law as given by the *twenty-four sages*, were fulfilled." * on occasion of the advent of the Messiah. An equally clear indication of the New Testament writings is found in the statement, that when the Messiah ascended to his original dignity, "*Twenty seven sacred books* remained;" † presenting an exact correspondence with the number held by the early Nestorians, and now acknowledged by the Christian church at large. With this identification we are then told that the apostle Alopun came from Syria, "watching the azure clouds, and bringing with him the true *Sacred books*." ‡ Reaching the metropolis, after an introduction to the emperor, it is said,—"The *Sacred books* were translated in the imperial library." § A subsequent part gives a portion of an imperial edict issued in 633, in which it is stated, that Alopun had "brought his *Sacred books* and images from a far, and presented them at the metropolis;" ¶ after which follows a declaration of the excellence of the Christian system, giving the impression that his majesty must have had the means of investigating the principles of the faith, through the medium of translations. In the ode which forms the principal part of this inscription, we find in the record of incidents during the reign of Tae-tsung, it is said,—"The *Scriptures* were translated, and churches were built." *

From these several notices, preserved to us in the durable records of a stone tablet, we gather with much confidence the impression that the New Testament, at least, was translated into Chinese during the first half of the 7th century; and this seems the more probable, when we consider that at that period, the emperor was engaged in a most extensive undertaking, translating the Buddhist works which had been recently brought from India by the Chinese traveller Heuen-chwang. The monastery where this work was executed was at a recent period still pointed out at Se-gan. There is no supposition, amounting even to a probability.

• 圓 廿 四 聖 有 說 之 舊 法

† 經 留 廿 七 部

‡ 占 青 雲 而 載 真 經

§ 翻 經 書 殿

¶ 遠 將 經 像 來 獻 上 京

• 翻 經 建 寺

ity, to place against these statements. Although the translation may have been completed however, yet as the art of printing was not generally practised till several centuries later, there was then no less laborious method of multiplying copies than by manuscript, which must necessarily have greatly circumscribed the circulation. By the time that typography came into general use, the Nestorian religion was probably on the decline; and with a fading vitality, it is easy to conceive that the interest in the Holy Oracle might diminish; so that we hear very little subsequently of the actual existence of this ancient version.

We are not however left altogether without indications on the subject. In an incidental notice of a journey by Ibn Wahab, an enterprising Arab, to Chang-gan, the capital of China, in the 9th century, we find an account of an interview he had with the emperor. The latter having produced a series of portraits for his inspection, Ibn Wahab proceeds to say:—"I recognized on these leaves the portraits of the prophets; at the same time I made my vows on their account, which caused a movement of my lips. The emperor, not knowing that I recognized the prophets, asked me through the interpreter why I moved my lips. To which I replied: 'I was praying for the prophets.' The emperor enquired how I had recognized them, and I replied: 'By means of their distinctive characteristics. Thus, there is Noah, in the ark, who was saved with his family, when the most high God sent down the waters, and the whole earth was submerged with its inhabitants; only Noah and his company escaped from the deluge.' At these words the emperor laughed, and said: 'You have guessed right in recognizing this as Noah; as to the submersion of the whole earth, we do not admit the fact. The deluge could only have embraced a portion of the earth; it neither reached our country nor India.' Ibn Wahab states that he feared to refute what had fallen from the emperor, and to make use of the arguments he had at command, considering that the prince would not have been willing to admit them; but he continued:—"There is Moses and his rod, with the children of Israel." The emperor said: 'That is true, but Moses appeared on a very narrow stage, and his people shewed themselves ill-disposed towards him.' I added: 'There is Jesus on an ass, surrounded by his apostles.' The emperor said: 'He appeared but a short time on the scene. His mission scarcely lasted more than thirty months.' Ibn Wahab continued to pass in review the different prophets; but we shall only repeat a part of what he told us. Ibn Wahab added that below each prophet's figure there was a long inscription, which he supposed contained the name of the prophet, the name of their country, and the circumstances which accompanied their mission.* From the preceding extract, there is

reason to believe that the emperor must have been to some extent acquainted with the truths of Christian revelation; and it is fair to assume that he may have been in possession of that translation of the Scriptures which was made under the direction of his great ancestor Tae-tsung.

Nearly four centuries later, we have the testimony of John de Plano Carpini, an Italian friar, who went on a mission, partly political, partly religious, from Pope Innocent 4th, to the Mongolian court in 1245. In a very brief account which he gives of China, gathered from report, it is remarkable that he twice alludes to the fact of the Scriptures existing in that language. He says:—"But the men of Kitai (China) spoken of above, are pagans, having a particular kind of written character, and as it is said, the *Old and New Testaments*; they possess Biographies of their Forefathers, have hermits, and houses made in the fashion of churches, in which they themselves worshipped in former times; they say also that they have a number of saints. They worship one God, they honour the lord Jesus Christ, they believe in eternal life, but are not baptized; they honour and reverence our *Scriptures*, respect Christians, and give much alms: they seem to be a tolerably kind and courteous people."† There can be no doubt, I think, that the Scriptures alluded to in this passage was the version in use among the Nestorians; and there seems a strong probability that it was the same, or a revision of that translated under the patronage of Tae-tsung of the Tang.

A traveller nearly contemporary with the above, William de Rubruk, a Franciscan monk, who went on an embassy from Louis 9th of France to the Khan of the Tartars in 1253, speaking of China, says: "The Nestorians there know nothing. For they repeat their services, and have the *Sacred books* in Syriac, a language which they do not understand, so that they sing as the monks do with us without knowing the grammar; and hence have become totally corrupt."‡ At first sight, there appears a discrepancy between this and the previous quotation; but if we consider the actual practice of the Church of Rome, we shall see that there is no real inconsistency between the two statements; for it was only in accordance with the general practice of the Nestorian church to use the Syriac in their ritual services; nor is it to be supposed that this practice would be interrupted by the fact of the Bible having been translated into the language of the country.

The interesting narrative of Marco Polo's residence in China also states how the Four Gospels of the Christians were publicly honoured by Kubla-khan and his courtiers.‡ But this probably also refers to the Syriac

* Relation des Mongols ou Tartares par le frère Jean du Plan de Carpin. Paris, 1838. p. 257.

† Recueil de Voyages et de Mémoires publié par la Société de Géographie. Tome 4, p. 293.

‡ Navigazioni et viaggi. Ramusio. Venice, 1556. Vol. 2, fol. 20.

* Relation des voyages faits par les Arabes et les Persans dans l'Inde et la Chine. Paris, 1845. pp. 83, &c.

version; and other authorities may be quoted to the same effect.

Almost the only relic that has come down to us of the Sacred books or formularies of this ancient and once flourishing church of the Nestorians in China, is a Syriac manuscript in the same character as that on the borders of the Se-gan inscription. This was discovered about the year 1725, in the possession of a Mohammedan, the descendant of Christian or Jewish ancestors from the West. On examination, it was found to contain the Old Testament, from the beginning of the 25th chapter to the end of Isaiah, the twelve Minor Prophets, Jeremiah, Lamentations and Daniel, including Bel and the Dragon; with the Psalms, Two Songs of Moses, the Song of the Three Holy Children, and a selection of hymns.*

A recent work indeed hazards the notion that, "there is reason for supposing that in certain mountain districts of China whole villages and tribes of Nestorian Christians are still found, and that they have preserved to this day the Scriptures among them."† Should this supposition be supported by evidence, it would prove a most interesting fact, and although it may not be said to be entirely destitute of probability, yet for the present it can scarcely be considered beyond the range of conjecture. The suggestion may receive some countenance from a passage in a letter by the late Rev. J. Goddard, of Ningpo.

He says:—"A few days since, a respectable looking stranger came into our chapel, and listened with much apparent attention to the sermon. After service, he stopped to converse. He said that he and his ancestors had worshipped only one God. He knew of Moses and Jesus and Mary, said he was not a Romanist nor Mohammedan, neither had he seen our books, but that the doctrine was handed down from his ancestors. He did not know where they obtained it, nor for how many generations they had followed it. He is from one of the western provinces of China, and said that in his native place there are some thirty families of the same religion."‡ There is something in the above statement to awaken a feeling of Christian interest; and it is to be hoped that, with the advance of Christian missions in the interior, we may ascertain for a certainty whether any vestige of the Nestorian church still exists, and whether the ancient translation of the Scriptures is to be found, either whole or in part, among them.

Towards the close of the 13th century, when the Mongols had possession of the empire, John de Monte Corvino, a Franciscan monk of Calabria, who went on an embassy from Pope Nicholas 4th to Kubla-khan in Cambalu, translated a portion of the Scriptures into the language of that dynasty.

Having taken up his residence there, he was afterwards made Bishop of the diocese; and in a letter dated 8th January, 1305, he writes:—"I have acquired a competent knowledge of the Tartar language and literature, which is the common language of the Tartars, and have now translated into that language and character the whole of the New Testament and the Psalms of David, which I have caused to be written in their most beautiful style, and I write and read, and preach freely and openly the testimony of the law of Christ."* It seems to have been the desire of the venerable prelate of Cambalu that the natives under his supervision should obtain a knowledge of the Word of Life.

How far he succeeded in this end, we have no certain information; but we are warranted in saying that he was conscientiously carrying out the objects of his mission, in giving out the Scriptures in the language of the people; for as we learn from a letter of Pope Benedict 12th, about thirty years later, to some Tartar converts, a belief in the inspiration of the Old and New Testaments formed an essential article of the Catholic faith.†

If this work of Corvini was ever put to press, the probability is that it has long ceased to exist; for I have not heard of any ancient copies; while the translation of the Old and New Testaments into the Mongolian language, by the devoted missionaries Swan and Stallybrass, is now used by the mission of the Russian Greek Church to the Mongols, as well as the Protestant missionaries in the north of China.

The Jesuits first made their appearance in China in the 16th century, and though they prosecuted the objects of their mission with a praiseworthy vigour, we hear nothing of a complete translation of the Scriptures having been published by them. Matteo Ricci indeed, in a letter to Yu Chun-he, a metropolitan high functionary, early in the 17th century, excuses himself from the task, on the plea of pressure of other matters.‡ The plea may have been so far valid; but it is probable other motives also weighed with this distinguished missionary.

When the celebrated convert, Seu Kwang-ke, addressed a memorial to the throne in 1616, in defence of the Jesuit missionaries who had been denounced by the Board of Rites at Nanking as traitors, he proposed a scheme for the translation of the Scriptures, to be used as evidence in their case.|| Noth-

* *Historia Tartarorum ecclesiastica*. Mosheim, Appendix, No. XXXIV, p. 117.

† *Historia Tartarorum ecclesiastica*. Mosheim, Appendix, No. LXXVIII, p. 173.

‡ 辨學遺牘. *Pien hoo é tsh.*

|| 辨學疏稿. *Pien hoo soo kao.*

* *Notices et extraits des Manuscrits de la Bibliothèque Royale*. Paris, 1831. Tome 12, pp. 277, &c.

† *Christianity in China*. London, 1853, p. 32, note.

‡ *New York Observer* for Sept. 2, 1852, p. 283.

ing further however seems to have come of the suggestion.

Several isolated and select portions of the Scriptures may be found in the Chinese publications of the Roman Catholics, and we are not without evidence that such detached portions have incited a desire among the natives to have more from the same source.

Selections from Scripture elegantly illustrated were at one time published, but they are now of an extreme rarity, and only to be met in the cabinets of the curious. In some works on the fine arts, we find specimen pages of these Christian books given as *chef-d'œuvres* of wood engraving.

The most ample translation that has appeared in print from that source is the *Shing king chih keaë*,* by Emanuel Diaz, a Portuguese missionary, finished in 1636, being a version of the Gospels for the several Sundays and feast days throughout the year, as appointed by the rubric, with an extended commentary, and reflections on each separate portion. This is written in a simple style, and has been recently republished.

Commendations of the Word of God however are not rare in the older Christian publications;† and these seem to have excited the suspicion of the more acute natives towards the book which was not accessible to them. Thus we find the complaint brought forward by Yang Kwang-seen, a high officer of the Astronomical Board, in a brochure which he published against Christianity, about the year 1660, that Matthew Ricci had suppressed some parts of the faith, in order to impose upon the people; while in a later publication, entitled *Puh th è*, the same scholar remarks, "That Father Ricci who came to China in past years had quoted his *Bible*, and the comments of his Holy men, in order to palliate his vicious doctrines;"‡ a charge which he extends to other missionaries also.

From the remarks of Father Le Comte, we learn that a project was in contemplation by some of the missionaries in the 17th century for a translation of the Bible into Chinese, but circumstances proved adverse to the undertaking. Writing to Father De-la Chaize, the Confessor to Louis 14th of France, he says:—"A translation of the Missal had been desired, in order to say Mass in Chinese, according to the permission that had been obtained for that object; and an exact version of the *Holy Scriptures*. The Missal has been completed, and Father Couplet presented it to the Pope some years

since; after having maturely considered the matter however, it was not judged expedient to make use of it; and they continue to say Mass in Latin, according to the usual custom. As for the complete version of the *Bible*, there are such weighty reasons why it should not yet be given to the public, that it would be rash imprudence to make use of it; the more so that the substance of the Gospel, and even the most edifying portions of other parts of Holy Scripture, have already been explained in several of their books."*

We have authority however for saying that the Bible was translated, although not printed; for Dr. J. F. Gemelli Careri, an Italian gentleman, who visited Peking in 1696, in the confidence of the missionaries, while remarking on the self esteem of the Chinese, adds:—"The European missionaries have begun to undeceive them by printing five hundred books of the law of God, which they have composed in less than a century; having translated the works of St. Thomas, and also the *Holy Scriptures*."†

It is probable indeed from the occasional notices that we meet with, that more versions than one may have been executed. Thus we are told that the New Testament in Chinese was in use in Father Ripa's Chinese college at Naples, at the beginning of the present century.‡ In the earlier part of Dr. Morrison's residence in China, he was on several occasions distinctly told, by missionaries and converts of the church of Rome, that the Old and New Testaments had been translated, and were in use among the Christians in Peking;|| and from one of the body, he procured a translation of the Gospels, made by a missionary early in the century.¶ In the British Museum there is a manuscript volume in Chinese, containing a Harmony of the Gospels, the Acts of the Apostles, and all the Epistles of Paul, excepting that to the Hebrews, of which there is only the first chapter. The author of this manuscript is not known, but it was brought to England by Mr. Hodgson of the East India Company in 1739, he having obtained it at Canton, and given it to Sir Hans Sloane. Along with the collection of MSS. belonging to the latter,

* Nouveaux Memoires sur l'état present de la Chine. Le Comte. Paris, 1701. Tome 2, pp. 223, 224.

† Giro del Mondo. Naples, 1700. Tome 4, p. 198.

‡ Memoirs of Father Ripa. London, 1861, p. 159.

|| Memoirs of the life and labours of Robert Morrison, D. D. vol. 1, pp. 169, 210, 348.

¶ Thirteenth Report of the British and Foreign Bible Society. 1817. p. 16.

• 聖經直解 *Shing king chih keaë*.

† See Premare's Notitia Linguae Sinicae. p. 233, &c.

‡ Tratados Historicos, y Religiosos de la Monarchia de China. Navarrete, p. 367.

it came into possession of the Museum.*

Previous translations however do not appear to have been considered very satisfactory, if we may trust Abbe Dubois, a renegade Indian missionary, who writing under date August 7th, 1815, makes the following statement, with a view to disparage the labours of Protestant missionaries:—"About twenty five years ago, the French missionaries, in the province of Sutchuen in China, were earnestly requested by the congregation *De Propaganda Fide* at Rome to translate the Gospel into Chinese, and send a copy to them. The missionaries answered, that as the Chinese language did not admit of a literal translation, they had, a long time before, compiled a work in Chinese containing the history and moral of the Gospel, for the use of their congregations, and that nothing more could be satisfactorily executed on the subject; yet, as the request was urgent, they prepared, with the assistance of their best informed proselytes, a translation of the Gospel of St. Matthew, a copy of which they sent to Rome, informing, at the same time, the congregation *De Propaganda*, that the translation of this gospel alone, obtained with the assistance of many well-educated natives, had cost them considerable labour and trouble; adding that this literal translation differed so widely from the Chinese style, that even their converts would hardly refrain from laughing in perusing it."† Now the inference which the Abbé obviously wishes his reader to draw from the above statement is very clear; but if all his reasonings are based on a similar foundation, there is little difficulty in estimating them at their true value. We have now the most triumphant answer to the argument he wishes to establish.

I find there is in the library of the Propaganda at Rome a translation of the New Testament into Chinese, in seven volumes, by J. Basset,‡ but have no knowledge of who the author was, or the date of translation.

(To be Continued.)

* The following note is affixed to the manuscript. "MS. Or. 22. XXXC. Evangelia quatuor Sinice MSS. This Transcript was made at Canton in 1738 and 1739, by order of Mr. Hodgson, junr., who says it has been collated with care, and found very correct. Given by him to Sir Hans Sloane in Sept. 1739."

† Letters on the state of Christianity in India. London, 1823. pp. 39, 40.

‡ Melanges Asiatiques. Remusat. Paris, 1826. Tome 1. pp. 12, 13.

LAO-TZU. 老子

A Study in Chinese Philosophy.

CHAPTER V.

Notions on Speculative Physics.

What was Lao-tzū's conception of the Kosmos? To this question we are unfortunately unable to give a clear and satisfactory answer. It is only occasionally, and then usually by way of illustration, that he alludes to the material world or the physical and mental constitution of man. All that we can do, accordingly, is to examine the miscellaneous passages in which he refers to these things, and collect from them what light we can as to the notions which Lao-tzū entertained about the origin and nature of the universe; and we must be prepared to find under the head of speculative physics many more matters than ought properly, according to our ideas, to be so included.

The first point to be noticed is that, as has already been seen, Lao-tzū refers all existing creatures to an eternal, all producing, all sustaining unity, which he calls Nature (*Tao*). He does not distinguish between mind and matter, nor would he, in my opinion, have recognised any fundamental or generic difference between them. Whether, however, spirit and matter were identical, or diametrically opposite, they had a common origin in *Tao*. But though usually he thus refers all things to Nature (*Tao*) as their first cause, yet sometimes he seems to speak of the universe as coming from nothing.¹ Nor is there any contradiction here, since Lao-tzū regarded Non-Existence 無 as in certain circumstances identical with Existence 有; the latter being merely the former contemplated from a different point of view. This opinion, if not explicitly stated by himself, is at least implied in his writings, and is explicitly stated by one of his disciples.² It must be mentioned, however, that Chu-hsi 朱熹 ascribes the very opposite doctrine to Lao-tzū, who, he says, regarded Existence and Non-Existence as *two*, whereas Chow-tzū 周子 regarded them as *one*.³ In the *Tao-tê-ching* the originator of the universe is referred to under the names Non-Exist-

1 See ch. 40.

2 See Preface to *Tao-tê-ching-chi* 道德經解.

3 See note in the *Ta-chi-t'u-shuo* 太極圖說. *Hsing-ti-ta-chuan*, Vol. 1.

ence, Existence, *Tao*, and various other designations—all which, however, represent one idea in various manifestations. It is Nature (*Tao*) which is meant in all cases, and we are now prepared to examine the part which Lao-tzŭ assigns to this *Tao* in the production and regulation of the physical world.

Tao, as spoken of by Lao-tzŭ, may be considered as a potential or as an actual existence, and under this latter head it may be contemplated in itself, and as an operating agent in the universe. Regarded as a potential existence, it may when compared with actual existence be pronounced non-existence. It is in this point of view imperceptible to man, and can be spoken of only in negative terms; and so such terms as non-existence 無—the unlimited 無極—the

non-exerting 無爲—the matter-less 無物—are the expressions used with reference to *Tao* thus considered.⁴ Accordingly Lao-tzŭ, when speaking of it as a potential existence—as the logical antecedent of all perceptible existence—seems to regard it as equivalent to the primeval Nothing or Chaos. From this state, however, it passes into the condition of actual existence, a transition which is expressed under the metaphor of generation.⁵ To this doctrine, that existence is generated from non-existence, Chu-hsi objects;⁶ but his objection arises chiefly, I think, from supposing that Lao-tzŭ regarded them as two distinct things, whereas Lao-tzŭ's doctrine on this subject is exactly like that of Chow, with which Chu-hsi seems to agree. We are not to suppose that Nature is ever simply potential, to the utter exclusion of actuality, or *vice versa*; on the contrary, these two existences or conditions are represented as alternately generating each the other.⁷ Thus the potential (or nominal non-existence) may actually come to be later in point of time than the actual, though the latter must always be considered as logically the consequent of the former. Regarded as an actuality, again, *Tao* is in itself, as has been seen, calm, void, eternal, unchanging, and devoid of all qualities; but as an unceasing agent, it is great, changing, far-extending, and finally returning (to the state of potentiality).⁸

We have now to combine these two con-

ceptions of *Tao*. Though void, shapeless, and immaterial, it yet contains the potentiality of all substance and shape, and from itself it produces the universe, diffusing itself over all space.⁹ It is said to have generated the world,¹ and is frequently spoken of as its mother²—"the dark primeval mother, teeming with dreamy beings." All things that exist submit to it as their chief, but it shows no lordship over them.³ All the operations of Nature occur without any show of effort or violence—spontaneously and unerringly. Though there is nothing done in the universe which Nature does not do, though all things depend on it for their origin and subsistence, yet in no case is Nature visibly acting.⁴ It is in its own deep self a unit—the smallest possible quantity—yet it prevails over the wide expanse of the universe, operating unspent but unseen.⁵

We now come to the generations of the heaven and the earth, and their history is thus given by Lao-tzŭ. *Tao* begot 1, 1 begot 2, 2 begot 3, and 3 begot the material world; that is, according to the explanation given by some, *Tao* (Nature) generated the *Yin chi* 陰氣 or Passive element in the composition of things, this in its turn produced the *Yang chi* 陽氣 or Active element, which again produced *Ho* 和, that is, the harmonious agreement of the Passive and Active elements which brought about the production of all things.⁷ Another explanation is that *Tao* considered as non-existence produced the Grand Extreme 太極, which produced the Passive and Active elements; then Harmony united these two, and generated the Universe.⁸ First in order after *Tao* is *T'ien* 天, or the material heaven above us. This is represented as pure and clear, in consequence of having contained the *One*—that is, in consequence of having participated in the great "over-soul" or Universal Nature.⁹ Were heaven to lose its purity and clearness, it would be in danger of destruction. Of the heavenly bodies and their revolutions, Lao-tzŭ does not make

⁹ See chs. 21, 25. Compare Emerson, *Miscellanies*, p. 32.

¹ Chs. 34, 51.

² Chs. 1, 6, 52.

³ Ch. 34.

⁴ See chs. 37, 41, 43.

⁵ See chs. 32, 39.

⁶ Ch. 42.

⁷ See Wu-ch'eng's note.

⁸ See the note on this passage in the

道德性命後集. Compare the peculiar interpretation also given by Ta-ch'un.

⁹ Chs. 39, 16.

道德性

命後集.

⁴ See chs. 28, 46.

⁵ See ch. 40. Compare with this Aristotle's statement—"Nature spoken of as generation (*genesis*) is the path to Nature." See Essay 5 in Grant's Aristotle's Ethics, Vol. 1.

⁶ See his 全書, ch. 85.

⁷ Ch. 2.

⁸ Ch. 25.

mention, nor have we any means of ascertaining what were his ideas respecting them.

Nearly all that he says about heaven 天 is metaphorical, with apparent reference to an agent endowed with consciousness (according to our ways of thinking). Thus he speaks of it as enduring for a long period because it does not exist for itself; ¹ as being free from partiality towards any of the creatures in the world; ² as being next in dignity above a king and below *Tao*; ³ and as taking this last for its rule of conduct. ⁴

The space between heaven and earth is like a bottomless bag or tube; ⁵ though this is perhaps merely a metaphorical expression. The earth itself is at rest, ⁶ this being the specific nature which it has as the result of its obtaining *Tao*. The heavens are always revolving over the earth, producing the varieties of the seasons, vivifying, nourishing, and killing all things; but it remains stationary in calm repose. Were it to lose the informing nature which makes it so, the earth would probably be set in motion. Its place is next in order after heaven, which it takes as its model. It is impartial, spontaneous, unostentatious, and exists long because it does not exist for itself. Neither in heaven nor on earth can anything violent or irregular endure for a lengthened period. The whirlwind and heavy rains may come, but they do not last even for a day. ⁷

Next to heaven and earth are the "myriad things"—that is, the animate and inanimate existences which surround us; and here again it must be borne in mind that Lao-tzu's allusions to these matters are only incidental and by way of illustration. As has been seen, all things spring from and participate in Nature, which is, as it were, their Mother. This Nature (*Tao*) is imperceptible, as we have seen, in itself, and considered merely as a potentiality; but it figures itself in all the objects which exist in the universe, and thus becomes palpable to human observation—not in its essence, but in its workings. Now, this manifestation of Nature constitutes for each object or class of objects in the world its *Tē* 德—that is, what it has received or obtained from *Tao*, according to some commentators. *Tē* is usually translated Virtue, but this word very inadequately represents the meaning of the term in this connexion. Some-

times it seems to be almost synonymous with *Tao*, and has functions assigned to it which at other times are represented as pertaining to this latter. If, however, we regard *Tao* as the great or universal Nature, we may consider *Tē* as the particular Nature with which creatures are endowed out of the former. It is the conscious excellence which man and all other existences obtain when spontaneity is lost. Thus Lao-tzu regards all things as equally with man under the care of Nature, which produces and nourishes all alike. Heaven and earth, he says, have no partialities—they regard the "myriad things" as the straw-made dogs which were formed for the sacrifices for rain, and cast aside when the rite was finished. ⁸ *Tao* generates all things; *Tē* nourishes all things; matter (物) bodies them forth; and order (勢) gives them perfection. ⁹

Lao-tzu, in accordance with popular Chinese ideas, speaks of five colours, ¹ five sounds, and five tastes; and he attributes to these a baneful influence on man, whom he teaches to overcome and nullify them as much as possible. All things in the world are arranged in a system of dualism. ² Motion is followed by rest, and this again by motion. Long and short, high and low, mutually succeed each other. Solidity gives the object, but hollowness the utility—as in the case of wooden or earthen vessels. When a thing is to be weakened, it must first have been strengthened—to that from which there is to be taken, there must first have been given. This dualism will be seen to extend into other regions than that of the physical world, and it is needless to refer to it at greater length at present.

Further, Lao-tzu seems to have regarded all existing things as having a set time during which to endure. Nature engenders them, and finally receives them back into its bosom. They flourish until they attain to the state of completeness, which is soon lost, and then decay and final dissolution ensue. The tree grows from the tiny sapling to its full maturity, then decays and returns to the Nature which produced it. ³ The process as conceived by the ancient sage is beautifully sketched in the words of Tennyson:—

"Lo! in the middle of the wood,
The folded leaf is woo'd from out the bud
With winds upon the branch, and there
Grows green and broad, and takes no care,
Sun-steep'd at noon, and in the moon
Nightly dew-fed; and turning yellow
Falls, and floats adown the air."

¹ Ch. 7.

² Ch. 5.

³ Ch. 16.

⁴ Ch. 25.

⁵ Ch. 5. Julien, however, translates the passage. "L'être qui est entre le ciel et la terre ressemble à un soufflet de forge," &c.

⁶ Ch. 39.

⁷ Ch. 23.

⁸ Ch. 5.

⁹ Ch. 51; but see the different interpretation given by Julien.

¹ Ch. 12.

² See chs. 2, 11, 36, 29. Compare Emerson's Essay on Compensation. Essays, Vol. I.

³ Chs. 55, 16.

Lo! sweeten'd with the summer light,
The full-juiced apple, waxing over-mellow
Drops in a silent autumn night.
All its allotted length of days,
The flower ripens in its place,
Ripens and fades, and falls, and hath no toil,
Fast-rooted in the fruitful soil."⁴

Lao-tzu's mode of contemplating natural phenomena is, indeed, altogether much more like that of the poetical metaphysician than that of the physicist. He does not look upon a stream as composed of certain chemical elements in certain proportions, as running at a calculable rapid rate, carrying with it an alarming amount of mud, and having in each microscopic drop exactly so many thousands of animalculæ. He thinks of it rather as at first a tiny stream up in the hills, scooping out the hard earth, and slowly wearing away impeding stones, in order to make a channel for its waters; as flowing thence down into the vale, where it gives itself up to enrich the fields; then, as passing on thence to join the brimming river, and finally submit itself to the great sea.⁵ He regards everything from an ethical point of view, and finds a lesson everywhere. He does not regard the study of Nature as consisting in the investigation of colour, sound, heat, and such things—the less one has to do with these the better. The study should be carried on in one's own room, without any adventitious aids. The student must overcome his affections and passions before he can attain to a knowledge of the great mysteries of Nature; but having once attained the serene heights of desireless existence, he knows all things.⁶ This is no doubt a bad way of studying nature, and one which would never conduct to the material benefit of humanity. Yet it also has its uses. It helps to make us "mingle with the universe," have a lower appreciation of ourselves, and sympathise affectionately with all that surrounds us. We have abundance of room in the world for the two classes of philosophers—those who experiment on Nature with a view to the material progress of mankind, and those who regard her with the dutiful love of a son for a mother. We can no more give up our Spinozas, and Mathew Arnolds, and Emersons, than we can dispense with our Ehrenbergs, and Faradays, and Asa Grays.

In the teachings of Lao-tzu in Speculative Physics, as sketched above, the student of philosophy will find many ideas resembling others with which he is already more familiar. To those of the sages of Ancient Greece it is perhaps unnecessary for me to do more than refer. With them, as living also in the com-

parative childhood of the world, Lao-tzu had naturally considerable affinity. The nearest approach that I know of among Grecian philosophic writings to the notion expressed in the *Tao tê ching* about the primordial all producing Nature (*Tao*) is a passage in the *Timæus* of Plato. Here, the hero of the work, *Timæus* himself, suddenly leaves the train of imaginative discourse which he had been for some time pursuing about the visible universe and the mode in which the demiurge constructed it, and introduces a new element—the primeval mother, formless, immortal, and indestructible.⁷ The resemblance to Anaximander's teachings has been already indicated. But not only are Lao-tzu's speculations on Physics like those of other ancients, they resemble also those of many modern philosophers. The *Tao* itself, or primordial existence, appears under various names in the history of Philosophy.

It is the *Tai chi* 太極 or Grand Unity—the *Anima Mundi*—the *Absolute*—the *Vital Force*—*Gravity*—*Caloric*, considered as universally active and productive.

"There is but one vast universal dynamic, one mover, one might,
Variously operant under the various conditions
it finds;

And we call that by turns electricity, friction,
caloric, and light,

Which is none of these things, and yet all of them.

Ask of the waves and the winds,

Ask of the stars of the firmament, ask of the flowers
of the field,

They will answer you all of them, naming it each
by a different name.

For the meaning of Nature is neither wholly concealed
nor revealed;

But her mind is seen to be single in her acts that
are nowhere the same."⁸

Lao-tzu represents pure existence as identical with non-existence, and in our own century Hegel has said "Sein und Nichts ist dasselbe"—Being and Non-being are the same.⁹ Again, Lao-tzu speaks of the ultimate existence as that out of which all other existences have come, and he regards it as becoming active and producing from having been inactive and in repose. So, many modern philosophers (the late illustrious Cousin among them) have maintained that God made all things out of himself; and in the opinion of some of them the Deity became personal from impersonal, and the Infinite manifested itself as finite in the created universe.¹ But the great point on

7 *Timæus*, ch. XVIII (Ed. Stallbaum). See also Grote's *Plato*, vol. 3, p. 266-7. *Timæus*, however, introduces reason and other ideas not consonant with Lao-tzu's teachings.

8 Robert Lytton's. "The man of Science."

9 See Lewes' *Biogr. Hist. of Philosophy*, vol. 4, p. 205 (1st Editn.)

1 See E. Saisset's *Precurseurs et Disciples de Descartes*, p. 210, &c.; Hamilton's *Discussions*, Article on the Absolute; Lewes' *Biogr. Hist. of Philosophy*, Vol. IV.

4 The Lotos Eaters.

5 See chs. 8, 78.

6 See chs. 1, 47.

which Lao-tzu differs from the great majority of modern thinkers with regard to the First Cause is that he never introduces or supposes the element of personality; consequently will and design are excluded from his conception of the primordial existence.² Here I think he is logically more correct than the modern philosophers referred to above, although his notions may be much farther from the actual truth than theirs. Again when Lao-tzu speaks of Nature (*Tao*) as the source whence all things spring—as that which informs and cherishes all the world—and as that into which all living creatures, high and low, finally return—he says, what many others have expressed in terms very similar. I select only two or three illustrations. The Pythagorean doctrine is thus put by Virgil:

—deum (i. e., animum) ire per omnes
Terrasque tractusque maris cœlique profundum;
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibiennes nascentem arcessere vitas;
Scilicet huc reddi deinde ac resoluta referri
Omnia.”³

Strikingly similar to Lao-tzu's words are those of the Preacher:—“For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so death the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.”⁴ Coleridge says, “Life is the one universal soul, which by virtue of the enlivening Breath, and the informing word, all organised bodies have in common, each after its kind. This, therefore, all animals possess, and man as an animal.”⁵ As we proceed, we will find other doctrines of our author resembling those of writers and thinkers far removed from him in time and space. The illustrations given and referred to above will suffice to show that in speculations about Nature and the great mystery of existence we are little, if anything, superior to “the ancients.” The course of speculative philosophy seems to be a circle—the same truths and errors appearing again and again, so that, as Coleridge has said, “for many, very many centuries it has been difficult to advance a new truth, or even a new error, in the philosophy of the intellect or morals”⁶—or, he might have added, of theoretical physics. Is it true, after all, that the spirit of the dead philosopher returns from the Elysian fields, forgetting by

its Lethean draught all the truths and realities of the eternal, ever-the-same world, to inform again a human body? Malebranche's character was like that of Plato. Schelling even in external appearance resembled Socrates; and the soul of Lao-tzu has transmigrated into Emerson. This last has been chained to “a weight of nerves,” and located in circumstances altogether unlike those of its former earthly existence, a fact which accounts for some points of unlikeness. The informing spirit, however, has known no change in “its own deep self.”

“Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from a far;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.”

T. W.

(To be concluded.)

ON MISSION SCHOOLS.

Read before the Foochow Missionary Conference, Oct. 27, 1868.

BY REV. L. B. PEET.

I have been requested by the Committee of this Conference to prepare a paper on the subject of “Mission Education generally, noting particularly to what extent Day Schools should be employed, whether Boarding Schools are desirable, and how far it may be expedient, or whether expedient under any circumstances, to employ non-Christian teachers in Mission Schools.”

The great business of the missionary is to make known the truths of Christianity to the people among whom his lot is cast. He is to do this by all proper means, at all times, and in all places consistent with the other duties of his office. He is to be “instant in season, out of season,” to “sow beside all waters,” and like other Christians, he is to “let his light shine before men, that they may see his good works, and glorify God.”

Among the means which he is to employ to secure this end, Christian Schools may doubtless have some place. But their importance, as auxiliary to publishing the gospel, and as sustained by missionary contributions, must differ in different countries. The mode of conducting these Schools, and the amount of time and of other expense to be bestowed upon them by the missionary, must also vary according to the condition, circumstances and wants of the people for whom he labors.

With these introductory remarks, we come at once to the subject of “Mission Education generally,” which I understand to refer here to Mission Education among the Chinese in particular.

² Fichte (the elder), however, is at one with Lao-tzu on this point.

³ Georgics, B. IV., l. 221-6. The rest of the passage does not apply. Compare also Cicero's criticism on the Pythagorean doctrine, *De Nat. Deorum*, ch. 1, § 11.

⁴ Eccles., ch. 3, v. 19 and 20.

⁵ Aids to Reflection, p. 4.

⁶ Biographica Lit. ch. 5.

As it is the object of the missionary to communicate Christian truth as soon and as extensively as possible, it is manifest that he should not follow the custom of the native teachers, in allowing their pupils to read characters without knowing their meaning.

Again, as the native books of the Chinese contain nothing of Christianity, lay them aside as soon and as far as possible, and employ the Scriptures and Christian books, in the Chinese character, with Christian teachers, in their stead. Give them the Scriptures in the classical, followed with the colloquial of the same, and all other helps for understanding them thoroughly which we possess, just as soon and as extensively as may be practicable. Give the pupils also all the books and other apparatus which are considered needful to complete a Christian education at home, according to their ability, willingness and proficiency in using them. Let them be not only in name, but in fact, Christian Schools, showing not only in their programmes, but in their results, what such Schools can do for their pupils.

At the same time we would have the Chinese understand that we do not set aside their classics and non-Christian teachers in our Schools because we undervalue them as a means of acquiring literary honors and official promotion, but we set them aside because we cannot consistently expend funds committed to us by Christian benevolence, or our own time, in promoting such objects. Yet aside from those objects, we claim that our Christian education is even better adapted to qualify persons for the duties and business of life than their simply secular education. One who has gone through with the course of Christian education here proposed will be able to read native books, including the classics and state papers, such as official proclamations, &c., without difficulty. So far as a knowledge of the Chinese character is concerned, he will be qualified to do the common business of life as a merchant, a mechanic, a teacher of a Christian School, and with other qualifications, to become a preacher of the gospel.

In view of such advantages, Christian parents should feel it a duty to have their children taught in Christian Schools in preference to heathen ones, to help support such Schools according to their ability, and ultimately, or as soon as able, to meet all the expenses of them themselves.

Now on the query, "Whether it is expedient under any circumstances, to employ non-Christian teachers in Mission Schools," I remark, first; that Mission Schools are not essential to the missionary in China, to secure for him an audience, or to make himself understood by the people. Consequently the argument commonly used for employing non-Christian teachers in Mission Schools, viz., that none other can be obtained, falls to the ground, unless it can be shown that such teachers are of more importance to the missionary in his work than the Schools themselves, which of course no one will maintain. Both Schools

and such kind of teachers, then, may be dispensed with till the Lord shall provide Christian teachers, to whom Christian parents can properly commit the education of their children.

2. Mission Schools hold substantially the same relation to the missionary that Sabbath Schools and Bible classes do to the pastor of a Christian congregation in a Christian land. Both are helps to prepare the people for a more profitable hearing of the preacher, and to obtain a more thorough knowledge of the word of God. No right minded Christian minister would be willing to have an irreligious person become a teacher or a superintendent of his Sabbath School or Bible class. He would say at once, better have no such Schools, till the proper teacher can be obtained to conduct them. And have not missionaries far more urgent reasons to do the same in respect to their Mission Schools?

No mercantile firm, or official establishment, would think for a moment of employing an open and known enemy to the interest of their business, or a person who could not be trusted out of their sight, to do their business for them. Such a person would be dismissed from his position the moment his character became known. And shall the ambassador for Christ be less watchful of the honor of his Divine Master, the best interest of his kingdom, and the highest good of his people? "He that gathereth not with me, scattereth abroad."

3. The employment of non-Christian teachers with their heathen books in Mission Schools is a compromise on the part of the missionary which does discredit to him, and to the Christianity which he professes to teach. I am aware that the query under consideration, as written, refers simply to non-Christian teachers; but I suppose that it refers to them as heretofore uniformly employed, in teaching native books a part of the time, and Christian books a part of the time. If this is not a right interpretation of the query under discussion, and any one is disposed to extend its meaning to include the employment of a non-Christian teacher in any conceivable circumstances whatever, there can be no query on the subject, and our discussion is at an end. Suppose a Christian teacher to be sick, or to be necessarily absent a few days, there could be no query in most minds about employing a non-Christian teacher, if none other could be obtained, to supply his place, rather than have the School stop. So of any number of conceivable cases of a like nature. As to the other part of the query, viz., "How far it may be expedient, to employ non-Christian teachers in Mission Schools," I would say, *only in extraordinary cases, and for a limited time.*

The employment of non-Christian teachers and native books in Mission Schools, as above defined, and as heretofore has been the practice, presents strong temptations to both teachers and pupils to think more highly of their native books, particularly of their classics, than they ought to think, and to think far less of

our books than they ought to think of them. The teacher is often led to feel that not only are their classics indispensable to the existence of the School, but that he himself is indispensable to the missionary, to teach them. In his estimation, and in his practice in teaching, Confucius is first, Christ is second. The missionary may know more about 'outside kingdom things,' but he claims to know more about the 'middle kingdom things' than his employer. His pupils naturally partake of the same spirit, and entertain similar views. The missionary therefore can have very little influence over either teacher or scholars, except so far as his money, or the hope of temporal advantages, may influence them.

4. The Christianity produced by this mixture of heathen and Christian instruction is an argument against the whole system. This of course has been more clearly exhibited in Boarding Schools than in Day Schools—I mean Boarding Schools for boys, or for young men. In most, if not in all of these Schools, native books, particularly the classics, have been used, and generally non-Christian teachers have been employed to teach and to explain them to their pupils. Those pupils who have become professedly pious during their connection with these Schools have often been compared to "hot-house plants." Their Christianity has been too generally that of a worldly and superficial kind. It has been exhibited by them in a strong desire to imitate the higher classes of their countrymen, particularly the literary class, in dress, manner, and style of living; in an unwillingness to do anything like drudgery or coolie work, such as bringing water, cooking their own rice, or any other manual labor, to earn their living; in a desire for high wages, and easy and comfortable places, when employed by the mission; and when not so employed, in laying aside their religion for secular employments and worldly advantages. Consequently such pupils, as well as the Schools themselves, have been comparatively of little service to the missionary cause.

5. Mission Schools conducted on this plan, embracing both a Christian and a non-Christian element, tend to discourage the preparation of Christian books and other helps for their use. Christian education in them therefore becomes meager, and is degraded in the eyes of the natives, Christian as well as heathen. Nor will time remedy the evil. The longer the plan is persevered in, so much the worse for our Christian education.

6. This mixed mode of conducting Mission Schools gives occasion to both teachers and scholars, as well as others, to misapprehend the exclusiveness and spirituality of our Christian religion, and thus cause them to miscarry, and ruin their own souls, and bring a reproach upon Christianity itself.

It is sometimes said, in favour of employing non-Christian teachers in Mission Schools, that both they and their pupils, at least some of them, may become Christian, and giving them opportunities to obtain Christian knowl-

edge surely cannot injure them, &c. But facts do not justify us in taking this ground on the subject. Recently I was conversing with a helper who has been trained in such a School, in regard to a certain day-school under care of a non-Christian teacher, when I remarked to him that we *must* have Christian teachers for our Mission Schools, and then we should get on, &c. "Oh!" said he, "that teacher and several of his scholars, no doubt, are willing to be baptized!" I have my mind now on another individual, who—I believe—is still employed in a Missionary School, and who has been anxious for a year or more to receive baptism, while there seems to be little or no evidence of his having been renewed by the spirit of God, except so far as this willingness to receive the rite of baptism, and a consistent exterior life, may be regarded as such. Now suppose those individuals were received into the church as Christians, is there not just ground to believe that they have misapprehended the spirituality and purity of Christianity, that there is great danger of their miscarrying, and bringing a reproach upon Christianity, by falling away to the world as soon as their circumstances become changed so as to develop their real characters? Some one may perhaps be ready to say, "Keep them in the Schools and in the church till their real characters are developed, and they become truly converted men." Such a course would be a dangerous experiment, not authorized by our experience and knowledge of similar cases.

Twenty-nine years ago this present month, I arrived at Singapore, in company with other missionaries appointed to Bangkok in Siam. The American Board had a large training School of Chinese lads at the time at Singapore. The Chinese teacher, a very pleasant, affable, and apparently humble man, had recently been baptized. He maintained his Christian character while the School continued, and he was connected with it, so far as we know. This must have been between three and four years. He afterwards came to Bangkok. But he soon fell away to the world, and finally forsook the Society of Christians altogether. At Bangkok, our Mission received three Chinese teachers into the Church. Two of them were private teachers, and one of them was the teacher of our Boys' Boarding School. One of the two former afterwards came to Amoy, and after several years service in the Mission there was killed by the mob at one of their out-stations, while "holding forth the word of life to the people." The other, was afterwards employed by the Presbyterian Mission at Bangkok, and so far as we know, still continues to be a faithful witness for Christ to his fellow countrymen dwelling in that dark land. The School teacher, after the School was given up, and his circumstances became changed, soon showed by forsaking the people of God, that he had no part or lot among them. And we have heard nothing from him since. In Foochow the first convert baptized by Protestants was a teacher of a Boarding School for Chinese boys. While that

School continued, he continued to occupy his place, after the School was disbanded, he was employed as a helper in speaking to the people. In this, and in other positions, his character became more developed, till at length his conduct was so palpably wrong, and as he showed no suitable repentance for the same, he was excommunicated from the Church, and after several years waiting, and faithfully dealing with him to bring him back, he died without giving us any good ground to believe that he was a true penitent.

I might refer to cases of pupils who have become professing Christians in our Boarding Schools, who, on leaving them, or on being placed in different circumstances, have fallen away, and made shipwreck of their Christian character, no less sadly than their teachers. But let it suffice for our present purpose to add a few remarks from the pen of Dr. Legge, found in a letter to the Secretary of the Morrison Education Society, printed in that Society's Report for 1866-67. He says: "In 1843 I was encouraged to attempt the addition of a Theological Seminary to the School, into which lads of good promise and talents, and who had embraced Christianity, might be drafted with a view to their being further trained to be preachers to their countrymen; and I secured the establishment of six exhibitions on which such lads were allowed \$6 a month, after deducting their board and clothing. Our progress was by no means inconsiderable," &c. "And what was the result of these thirteen years of educational labor? I must say, first, that the Theological Seminary, so far as the special object contemplated by it was concerned, proved a failure. Of the seven young men who were received into it, not one went forward to be a preacher."

Again, "I do not think that any of the lads acted hypocritically in embracing Christianity in the first instance. Their judgment was convinced of its truth; their better nature was wrought upon by its disclosures; they wished for a time to be teachers of it to their countrymen. But as they came to look the difficulties of the work to which they had pledged themselves, in the face, their courage failed them."

7. Such Schools, with such results as we have been contemplating, cannot be pleasing to God, and hence He has to a great extent withheld his blessing from them. And hence too the large number of missionaries and friends of Missions who are opposed to such Schools in China. Dr. Medhurst, after an experience of their results for twenty years and more, declared Mission Schools for the Chinese to be a failure, and gave them up altogether. The London Missionary Society makes no grants for Mission Schools in China. The Church Missionary Society take the same course in respect to Boarding Schools in China. For more than twenty-five years I have myself had more or less to do with Mission Schools for the Chinese, and I must confess that I can but look upon all that I have done for them as being to a great extent lost labor. And when

I call to mind God's declared hatred of idolatry, and of heathenism in all of its forms, I feel deeply impressed with a most solemn conviction resting upon my soul, that here is mainly the cause of all of our disappointment in respect to our Mission Schools, viz., the employment of this heathen element in teaching God's Word to sinful men. There is not a precept, nor an example within all of its pages which authorises or justifies such a course. Therefore as I value His favor and blessing, I should not dare to repeat the course which I formerly took, so far at least as to employ a heathen or non-Christian teacher to commence, or to carry on for any great length of time, a Mission School.

Here I am aware that it may be objected that it is difficult, if not impossible, to get children into our Mission Schools on the plan above proposed.

To this I would reply,

1. Every great and good work for the intellectual and moral improvement of men, which has ever been attempted in our world, has met with opposition, both from professed friends and from open and determined enemies. But all such causes, including Christianity itself, have prevailed, and will prevail, because they have God and truth on their side.

2. Christian education must sooner or later prevail throughout this and all other lands, and for the same reason—it has God and truth on its side.

3. This truth should be deeply impressed upon the minds of all our native Christians, teachers, helpers, pastors, and others, engaged in the missionary work. And both they and we should deeply feel that to take sides against it is to take sides against God and His truth.

Now as to the query, "To what extent Day Schools should be employed?" I would say, as far as may be practicable, with Christian teachers. And to this end, I would add to the duties of our helpers, the duty of looking after the young of their flocks or congregations and of becoming School teachers, as well as preachers, to them. This course I would have pursued till the number of pupils should be so large, and they should be so far advanced, as to require more time than the helper or native preachers ought to bestow upon them, and until a Christian teacher could be obtained to take the School off his hands, and one who should receive his support wholly from the pupils, or their parents, as soon as practicable.

At first, it would be hard work to overcome the opposition of many of our helpers to such a plan. The parents of the children whether Christian or heathen, would of course be very much influenced by the feeling and conduct of our helpers in regard to the matter. So that in some places, and for a time, we might not be able to get a single scholar. But this difficulty could be overcome. For,

1. It would not be difficult to show to the helper, or native preacher, that it is his duty to look after the young, the "lambs of the flock," to guard them against all evil influ-

ences, and "false teachers, who come to them in sheep's clothing," and to store their minds with God's truth, "laboring night and day, and going from house to house," as did the great Apostle to the Gentiles; that they are the most promising materials of his congregation to work upon, if he wishes to build up the church of Christ, and by thus laboring for their good he increases his influence immeasurably over their parents, and others of the community, to do them good; and that if such considerations do not influence him to be willing to become a school master, as well as a preacher, he exhibits very little of the spirit of Christ, and of his Apostles, and is consequently unfit for the place he occupies. And,

2. It would not be difficult, after a little time, to convince parents and others that this plan for educating their children is the best for them, both for time and for eternity. And they must soon be convinced, also, that this is the only plan, when carried out, that will secure the intellectual and moral regeneration and salvation of China.

The two or three pupils at first under the helper's instruction are to become a School, this School is to become a college, a seminary, and ultimately a university, which shall vie with any one of the same class in the western world as a great intellectual and moral power in the earth.

As the Sabbath School and Christian instruction at home help to prepare the field for the preachers to a Christian congregation, so our mission schools should help to prepare heathen congregations for the profitable hearing of the Gospel preached by the missionary or native pastor. I would therefore encourage native Christians, both to give to their own children, and when circumstances permit to the children of their heathen neighbours, the elements of a Christian education.

Take the following incident, as an illustration of what is here meant.

A young woman betrothed to a heathen husband was some time since married to him, and taken to his home in a heathen village. She soon gathered a few children, and has been teaching them Christian books ever since. She gets a trifle from the mission for doing this, on which account, most probably, her heathen husband and the villagers are disposed to let her proceed in her good work, without very much opposition. The money expended there, I look upon as well laid out.

So I would encourage every converted man and woman, who may have time, ability and opportunity, to assist in imparting Christian instruction to any heathen children about them, without at first having any particular formality of a School room, or even of a nominal School, leaving such things to follow in due time, according to circumstances.

In this way, I think, we may soon expect to see teachers forthcoming, in numbers and in qualifications adequate to meet present demands.

(To be Continued.)

ON CHINESE SLANG.

BY F. PORTER SMITH, M. D.

There is in the Chinese colloquial language a large admixture of slang, which serves the purposes of dishonesty, and supplies the vicious with means of mutual amusement and abuse.

This *lingua franca* is divided into the *ta chuh tsī* 打譎子, or the slang of thieves, shopkeepers, and small traders, and the *teh shing hwa* 慝性話, or slang of the fast and wanton.

The *ta chuh tsī* are secret and arbitrary; are often changed or added to; and are frequently peculiar and special for each branch of trade or occupation. They are spoken of as black and red. The *heh chuk tsī* are local, and often extemporaneous. The *hung chuh tsī* are current everywhere, and highly spiced with a remote but relevant or sarcastic meaning.

As specimens of *ta chuh tsī*, we have

坐山子 A watch dog.

翅子 A dwelling house.

拋皮 A lantern:—

used by thieves in their conversation. Such terms are used in carrying out their confederate plans, and are not readily got at.

When speaking of a man or woman, they use 繼和 for a man, and 畫眉 for a woman. Names are often suppressed, and other circumlocutory terms employed, as

咩合 for 楊
雀合 “朱
響合 “羅
擺合 “余

In these cases the sound, or the meaning of the borrowed character is used to suggest the surname of the person alluded to.

Quai loh is a term used amongst small dealers for fifty-five cash.

The characters 快樂 point to the festival of *tan wu* 端午, which is on the fifth day of the fifth month.

Chi-chioh 雞脚—literally, a fowl's foot—means forty cash, the fowl having four claws on each foot.

As goods are seldom marked in Chinese shops, a secret slang of numbers is used by shopmen in the presence of customers.

The *teh shing hwa* is the racy dialect of the low and vulgar, often affectedly mouthed

by the fast and the foolish, as proofs of their precocity and knowledge of the world. This vocabulary is a large one, and may be quoted *ad libitum*.

加一床水被臥 is said of those naked wretches, who, having no clothes, drink wine to keep the cold out.

開舔, to eat rice.

金絲被臥 (a beggar's yellow straw mat) is a term applied to beggars, whose only covering is often their bed-mat.

前呼後 is used for braves, and the lictors who bawl out before the officer or mandarin.

走江湖 is a slang phrase spoken derivatively of diviners, street doctors, and other vagrant persons.

捉鴨子 are the followers of the civil mandarins, one of whom is armed with a urinal, looking something like a duck.

禿驢頭 is a Buddhist priest.

打茶圍, a name for courtezans.

行龍, adulterating wine-sellers.

修五臟廟, a priest begging to fill his belly.

河東獅子吼, a scolding wife.

孔夫子上茅廛, a spouting scholar, who misquotes the classics.

道臺, name of water-carriers.

肚子有貨, a well read man.

磕頭虫, a small mandarin.

棺材裏頭抓癢 is a man at the point of death, still hoping to live.

兩腳轎, to have to *foot* it, in the want of a chair.

笋子炒肉, the name of a favorite dish, used ironically for flogging with the bamboo.

Cant is rife in China, and may be instanced by quotations from the *Shien-wen* 賢文, with which village elders plentifully interlard their wise talk, and hypocritical listeners identify their own excellent sentiments with those of the foreign teachers.

It is a pity that these "good words" of canting Chinamen should have been imported into European accounts of this people, as proofs of their orthodoxy on all the great points of morality.

One has a secret satisfaction in thus helping to brush away that false halo of semi-sacredness, with which Chinese scholars endeavour to surround their language, by pointing out its liability to all the diseases which vitiate the speech of the vagabond world at large.

HANKOW, Sept., 1868.

HISTORY OF THE SOUTHERN SUNG DYNASTY.

A TRANSLATION.

(Continued.)

Iah-fi received the Emperor's commands to call in his army, and return to the capital. Hereupon, from Ien to Hoh, all the cities of the province of Ho-nan were again immediately occupied by the Mongols. At that time, Liang-shin collected the well disposed in the mountains of T'ai-ang, and all the forces on both sides of the (Yellow) river, and proffered his submission to the Emperor, to aid in the common defense. That part of China in the vicinity of Tsin and Ven everywhere arranged to meet the soldiers of the Emperor on a certain day, each ensign having the character Iah 岳 inscribed on it. The old men all came drawing carts, and leading cows laden with provisions, which they brought and presented to Iah-fi, while the highway was filled with persons carrying vases of burning incense, as a welcome to Iah-fi on his approach. To the south of Ien 燕, the mandates of the Mongol princes were not tolerated by the people. Eh-dzeh wished to force his hosts to withstand Iah-fi; but in Hu-peh there were none willing to obey him. Eh-dzeh, sighing, said, "From the time that I first marshalled my armies in the north, I have not been put to so great straits."

Two of his generals, U-lin and S-me, had ever been considered shrewd and brave; but even they were unable to control their men, and could only quiet them by promising that, as soon as the army of Iah-fi approached, they would make arrangements to go over in a body on honorable terms, and become subject to the Sung Emperor. Three generals, named respectively Nang-ts'en, Tswe-Ky'en and Ang-dzang, and their associates, came with all their followers, and submitted. Iah-fi was greatly pleased, and said to those under him "Let us go on directly to Wang-long foo (the capital of the Mongol empire), and there merrily drink our wine to-

gether. He sent a dispatch to the Emperor, informing him that Liang-shin and those with him had advanced across the (Yellow) river, and that the people on the other side were all favorable to the Emperor's cause; that the Mongol forces were constantly being driven back; and that Eh-dzeh had taken his family, and retired to the north, directly favoring the designs of Liang-shin.

Dzing-kwe wished to carry out his former plan, and conclude a treaty of peace with the Mongols, fixing boundaries to the respective empires, and sent Dzai-dzen to the Emperor, requesting him to recall the advancing troops. Knowing well that it was greatly against the wishes of Iah-fi to abandon the project of completely subjugating the Mongols, he went directly to the Emperor in person, and represented to him that inasmuch as Iah-fi's whole army was very small, it was highly desirable that he be recalled at once [lest he be overcome, and his army annihilated]. The Emperor thereupon sent twelve successive dispatches, written in gold, commanding Iah-fi to return immediately, bringing with him his whole army.

Iah-fi was so indignant when he read these dispatches that he wept; but facing the south, he bowed twice in token of his submission to the will of the Emperor, and said, "I have expended ten years of labor and toil in accomplishing what has been done, and now it must be all lost in a day!" He at once set out from In, of the Ho-nan province, on his return. The people thronged the highway, and wept in great bitterness, and said, "The fact that we brought incense and supplies to propitiate the hosts of the Sung Emperor is well known to the Mongols. The prince having retreated, we, having no one to protect us, shall surely be all put to diath. Iah-fi also wept with the people. When he told them that he was not able to carry out his own wishes in this matter, the voice of weeping was heard all over the plain.

Iah-fi delayed his march five days, while the people removed their families to the south; then hastened to the Emperor, and requested that the people might be permitted to occupied any unoccupied lands.

Previous to this, Eh-dzeh had been driven back to Cü-t sien tseu, and was about to cross the river Bien 汴, when a scholar approached him, and said, "O Prince! it is needless for you to run away to escape destruction; Iah, the guardian of the heir apparent, is about to recall his forces." Eh-dzeh answered that "Though Iah, the guardian of the heir apparent, had but five hundred soldiers, he would still be able to overcome me with a hundred thousand. Even the people

of my own dominions are day and night fervently hoping that Iah-fi will come; how then shall I be able to hold and protect the country?" The scholar said, "From of old it never has been found that a high officer, possessing great authority in the southern capital, has allowed a general of high rank to acquire great personal merit abroad." (In this he referred to Dzing-kwe's jealousy of Iah-fi's growing popularity.) "Iah-fi," the scholar continued, "is himself hastening on to a violent death; how then shall he be able to accomplish the matter at present in hand?"

Eh-dzeh took the hint, and discontinued his flight. When Iah-fi had left the province of Ho-nan, the Mongols again took possession of all the cities they had lately lost in that province. Iah-fi established his headquarters at Hoh, in the province of Hu-peh, and earnestly requested the Emperor that he would relieve him from his command. This His Majesty was unwilling to do. He afterwards appeared before the Emperor in person, and was asked by him why he wished to be relieved. He made no reply, but—kneeling in token of humble submission—thanked the Emperor for his condescension.

(To be continued.)

SHANGHAI ASYLUM FOR THE BLIND.

The following letter, addressed by the Rev. E. W. Syle to James Hogg, Esq., will furnish our readers information concerning a very praiseworthy institution:—

HONGKONG, 27th June, 1863.

JAMES HOGG, Esq.,

MY DEAR SIR,—Your observations concerning the Chinese Blind Poor have thrown my thoughts back twenty years, and recalled to my mind some of the incidents connected with those efforts for their good which resulted in the establishment of that Institution in which you have taken so friendly an interest.

I do not know in what way I can better make you acquainted with the things you wish to know, than by telling the little history just as it occurred. In doing this, I find myself carried back to the early days of 1846-48, when most of us lived in the southeastern suburb of the Chinese city—near the Tung-ka-Doo; when the British Consulate was within the city walls; and the present "settlements" and "concessions" were not known, as such. Then were the days when it was possible to visit the whole foreign community in a couple of hours on New Year's morning; when every resident knew every other resi-

dent; and merchants, missionaries, consular officers and seamen were drawn together as one neighbourly little community. A good instance of this harmonious condition of things was our all assembling together, on Sunday mornings, for Divine Service, at the British Consulate—Captain (now General) Balfour being Consul. English, Scotch and American; Episcopal, Presbyterian and Congregational—we all attended this service for a considerable time, and found it a great rallying point of interest and good neighbourhood. Our Communion Services, however, were always held at Bishop Boone's house; and it was the offerings made on these occasions which formed the little fund out of which relief for the poor was first provided. Happily at that time we had no Christian poor around us, needing assistance. We therefore turned to our poorer Chinese neighbours, and made selection from amongst them of such as seemed most needy; giving them each a small weekly pension, and adding some Christian instruction when they came, on a fixed day, to receive it. In this way, Mr. McClatchie and myself, and more especially our lamented brother, Spalding, endeavoured to discharge our duty as almoners of the Church.

But, alas, we soon found that all kinds of impositions on us were attempted—very much as it is at home, when any charitable operations are engaged in. I will not undertake to enumerate them; but only say that we came to the conclusion that our best plan would be to take the Blind, as an unquestionably suffering class, under our charge. We felt sure that we could not go far wrong in giving them some "aid and comfort;" and therefore our pensions were allotted to them in preference to all others.

This arrangement proved much more satisfactory; and one of the results was that, being brought under regular instruction, and encouraged (though not required) to observe the Sabbath day, many of them became applicants for baptism; so that among our early converts here, there was an unusually large proportion of those whose eyes were blinded—at far, at least, as *this* world is concerned. Notwithstanding this improvement, I did not myself feel entirely satisfied. There was a languor, an inertness, a stupor, about our poor pensioners, which convinced me that all we wished for had not been accomplished; they were evidently far from happy, even with that modified happiness which the blind often attain among ourselves, notwithstanding their bereavement. It did not take long to perceive that what they wanted was "something to do;" but what that something should be, did not so readily appear. On inquiry, it was found that among the Chinese, blind people were largely employed as fortune-tellers; sometimes as guitar-players and ballad-singers; that some earned a few cash by grinding in the oil mill—going round and round in a circle of not more than ten feet diameter; and that others, more skillful, worked, during the cot-

ton season, at cleaning the seeds from the raw material. Others again went about the street gathering old paper with writing on it, which they sold to a certain temple for burning.

None of these methods seemed feasible for a general undertaking; and I was almost at my wits' ends, when one day I happened to observe a poor woman twisting some long sedgy grass into strings, such as are used for holding together, by hundreds, the copper "cash" which are in such constant use. "This is the very thing!" I said to myself; and forthwith asked the woman (very much to her surprise) whether she would come and teach some blind people to work? Thinking, perhaps, that I was slightly deranged, she gave a kind of half promise that she would, by way of humoring and getting rid of me.

So far, so good. But what of the blind people themselves? Could they be induced to work for their cash, instead of receiving it, as alms? Ah, there was the rub! And I assure you the process of getting their consent was quite amusing and illustrative. Imagine us assembled as usual on occasion of the weekly disbursement; the little pile of cash on the table, and the blind all sitting on the church benches, waiting to hear what I had to tell them—for, somehow or other, an impression had got abroad among them, that "something was going to happen," and they felt a general uneasiness accordingly. This I soon relieved by explaining briefly my principle, and project. "You have been taught," I said, addressing the Christians among them, "the words of the Fourth Commandment; now, that command has two sides—the *resting* and the *working* side; one day, *rest*; six days, *work*. This is part of our religion." "Ah, indeed! They had never thought of that before. But what *could* they do? Poor, blind, helpless creatures—how could *they* be expected to do anything!" I suggested the cash-string. O, no; impossible! "Such a thing had never been heard of." This last is a very strong Chinese argument; so I closed the conference by giving them another week to think over the matter, and come to some conclusion about it; knowing that it would take a little time for them to get accustomed to the new, and rather unwelcome idea.

I will not attempt to describe the exercises of mind they are said to have gone through at this stage of the proceedings; what conferences they had in tea shops and at the various places of rendezvous, where four or five were accustomed to meet together. About all this, of course, I knew nothing officially; but waited quietly till the next weekly gathering. There was a pretty general attendance, and an air of important resoluteness was apparent in all countenances; especially in those who were accustomed to be spokesmen for the rest. "Well," I began, "what conclusion? Have you found out what you can do during the six working days

of the week?" The reply was evidently well considered. "Syle, Elder-born, we are quite satisfied that we cannot possibly do any work at all. No: we *can not*." Emphatic pause. The resoluteness of countenance becomes rigidly fixed. Evidently the crisis had come, and must be met. Plainly it rested with me to break the silence; which I did, somewhat thus: "This is unfortunate; for our religion says, 'A man that will not work, neither shall he eat;' and I am going to act on that principle. Those of you who will *learn* to work for the next month, shall have forty cash a day; and after that we can have another conference. Those who do not learn need not come for any cash at all." Deadlock for some time; then little murmuring conversations among the leaders; and at last signs of relenting began to appear. Indeed, before the meeting broke up they came to take a cheerful view of the whole thing, and were highly amused at the idea of blind people presuming to be "operatives."

The cash-string woman was summoned; her teaching commenced at once: and there has been no more of the "non possumus" argument. On the contrary, I can assure you that from that day there has been a gradual but marked improvement in the whole bearing of these poor people. They have brightened up wonderfully; and seem to look upon themselves as persons of no small consequence; members of a "highly respectable community." I could give you many instances of individual improvement, and development of character, among these our patiently suffering fellow creatures; but I feel that I need not say anything to excite in you an interest which is already felt.

Let me, however, briefly recount the things which followed on this good commencement: for they show how all things are made to "work together for good," when we have in hand any work so unquestionably Christian, as caring for "the poor, the halt, the maimed and the blind." The place where the first attempts were made; where the surprised teacher was put in charge of her bewildered scholars; was the outer part of a building in the city, then occupied as a preaching place, by the American Methodist Missionaries. This they had very kindly lent me, and we continued there for several weeks; but increased numbers, and greater convenience, caused a removal to two apartments near our own (Episcopal) Church, also in the city.

While here, a new kind of work was added—making straw shoes; and the purchaser of the first lot of these was a man for whose memory I have the sincerest respect—*Kiang Fong-tsun*, late Superintendent of the Chinese *Doong-Zung-Dong*, or *Hall of Universal Benevolence*.

Here also a kind friend from among the merchants looked in upon the little bee-hive; and gave, as a memento to his visit, a dona-

tion which has ever since been a kind of backbone to the Institution, and has sustained it through a trying period, when other accustomed aid has failed. Then came an offer from other friends to buy a little lot of ground. Whereupon our first named benefactor gave further aid, and built us a house for a workshop. Both ground and house have recently been put in order, after the devastation caused by the rebel occupation of the city. Work also (which for some years was intermitted) has been resumed; so that we feel now as if we were fairly under way once more, and hope to make our annual voyage successfully—looking for warm-hearted friends, both old and new, to stand by us as occasion may require.

There are new difficulties in our way, however. The coir door-mats, which we began to make at the suggestion of a friend among the sea-captains;—those unprofitably durable mats, of which I find remaining still in use some that were made at least ten years ago; these plain, but most serviceable articles are now *too* plain for the present taste of our refined foreign community. They fail to find favour in the eyes of the fastidious, even at the price of one tael each. What can be done herein? Does your ingenuity suggest a remedy? If it does, pray communicate your thoughts to me at once, and thus oblige,

Yours very sincerely,

EDWD. W. SYLE.

P. S.—One incident I have omitted, which must not be forgotten, or my little history would be incomplete. It was at the same time when we were beginning this Blind Poor work that we were also endeavouring to establish what has now become the N. C. B. of the Royal Asiatic Society; and it was for the the purpose of enlisting his interest in the latter, that I addressed one of our commercial friends, whose name (with those of the others previously referred to) I have purposely refrained from giving. "No," he said, "I cannot join you in that. But you have another project in hand which I should like to assist. Send me the subscription paper for your Blind people." I did so; and after a week or two it was returned to me with a goodly number of names added, and annual subscriptions to the amount of between five and six hundred dollars. I could wish this good friend had a successor, who would volunteer the procuring of a like number of subscriptions from among the present community; which must be three times as numerous as it was in the days of which I have been writing.

We have had forty of the Blind on our list; there are only thirty now.

CORRESPONDENCE.

ROMISH MISSIONS, AGAIN.

TO THE EDITOR OF THE CHINESE RECORDER:—

In your number for August last I find a very interesting paper on Roman Catholic Missions in China, &c., together with a carefully prepared table of the number of labourers, institutions, converts, and a statement of the annual expenditure connected with said Missions. But while inclined to award the full quantum of praise which the writer so well deserves at our hands, I cannot but think we have after all but a very vague notion of the subject he treats of. The sums set down as the yearly outlay of each establishment may in one sense be quite correct, and yet if people were only acquainted with the real facts of the case, they might perhaps cease to wonder at the apparent economy.

I have reason to believe that the Roman Catholic Missions are to a great extent self supporting, so that the amounts in the statistics of "Protestant" would represent, not the actual expenditure of the Missions, but rather the sums which they cost the Society over and above that portion which is wiped off by the revenues of each establishment. The Roman Catholic Missionaries I am informed trade a trifle, are land owners—indeed, are deeply interested in China financially as well as religiously. I don't mean to impute to them any sordid motive in so doing, if they *do* do so; for I think it is a very laudable thing to seek to acquire means by legitimate trade, when the object is to relieve their brethren at home of a part of the burden of supporting them. I merely wish to read "Protestant's" statistics in the light of this; for I cannot see how, if that was their *sole income*, they could manage to scrape along on the miserable pittance which the statistics of "Protestant" would allow them. Take for instance the province of *Kiangsoo*, occupied by the Jesuits. According to "Protestant" there are in this field, 1 Bishop, 35 foreign priests, 17 native do., 1 college with 56 students, supported by the annual sum of \$8,600. Now at the lowest figure, I think a foreign priest would get at least \$240 per ann.; a Bishop, say double this; native priest, say \$6 per month, or \$72 per year. We have:—

1 Bishop at \$480 per annum.....	\$ 480
17 native priests at \$ 72 do.	1,224
35 foreign do. at \$240 do.	8,400
	\$10,104

So that without allowing anything for rent; for the support of the students; for printing, travelling, &c.; we are already \$1,504 over the mark. Take one another example—*Kiangsi*. Statistics say "1 Bishop; 10 priests, foreign; 10 priests, native; 1 college; living on \$3,000 per annum." Proceeding in the same way we have:—

1 Bishop at \$480 per annum.....	\$ 480
10 priests, foreign, at \$240 do.	2,400
10 Do., Native, at \$72 do.	720

\$3,600

Thus without allowing anything for rent, college expenses, nunnery, do., printing, and travelling, we are already \$600 above the limit. But lest I should be considered as selecting out from the table only those Missions which will suit my purpose, I will examine every one of them.

No. of Mission per Table.	Assumed annual expenditure for Mission—any staff per above calculation.	Sum set down in Table of "Protestant" as the annual expenses.	Surplus.	Deficiency.
	\$	\$	\$	\$
No. 1	12,960	20,000	7,040	....
2	2,664	3,000	336	....
3	3,384	2,800	....	584
4 & 5	3,312	2,800	....	512
6 & 7	10,104	8,600	....	1,504
8	4,032	3,600	....	432
9	1,560	2,400	840	....
10	6,018	5,600	....	418
11	2,712	4,000	1,288	....
12	13,920	18,000	4,080	....
13	3,600	3,000	....	600
14	5,040	7,000	1,960	....
15 & 16	5,400	8,800	3,400	....
17	4,152	6,400	2,248	....
18	3,216	5,300	2,084	....
			23,276	4,080

From the above it will be seen that Nos. 1, 2, 9, 11, 12, 14, 15, 16, 17, 18 on the table have, after paying their native and foreign staff—the former at the rate of \$6 per mensem; the latter, Bishops \$40 per month, priests \$20—an aggregate annual surplus of \$23,276 towards meeting extra expenses, in the shape of college keep, nunnery do., chapel rent, &c., &c.; while Missions Nos. 3, 4 and 5, 6 and 7, 8, 10, 13, not only have nothing wherewith to defray these *extra expenses*, but even want a further sum of \$1,080, in order to be able to pay their staff of missionaries. Perhaps I am proceeding on an altogether wrong basis. If so, I shall be happy to be corrected; but "Protestant" himself must know that, for any practical purpose, giving us tables in the shape they appear in the CHINESE RECORDER of August, 1863, must be little better than useless. What would one think of a man who published a set of tables, purporting to give the cost of laying down teas or silks in London, if he adopted "Protestant's" method of doing it? Give us data. We cannot in the nineteenth century *take things on trust*.

That a mission where celibacy is an indispensable should be conducted on a far more economic scale than one where it is not, we are prepared to admit; but we stand agast at the figures which "Protestant" lays before us. Is there no mistake? Must we believe

that 4 Bishops, 34 priests, foreign, 40 priests, native, a college and 50 students, live upon, pay all their debts, and manage to sail along fair and square on dollars 20,000 per annum? Or that 1 Bishop, 7 priests, foreign, 7 do., native, a college with an unknown number of students, can do the same thing for dollars 3,000 per annum? This is economy with a vengeance!

"Protestant" seems to hold up Roman Catholic missionaries as models to be imitated. But can he conscientiously say they have done more for China than their Protestant brethren? Are all those seeds of good, such as the present religious and scientific literature of China embraces, to be lightly passed over? Or are indeed some thousands of men who say they are Christians worthy of greater consideration?

"Protestant" seems to have the Christianizing of China at heart. Is he not to some extent guilty of impatience? Would he wish Protestants to follow in the wake of their Roman Catholic brethren? Does he know what they (the R. C.'s) are doing? We know little about them, and would like a little enlightenment. What pay do their Bishops get, and what do they do? What pay do their priests get, and what do they do? Let us have fair play, by all means. It is scarcely friendly to ask men to take a leap in the dark.

Apologizing for taking up so much space,

I remain,

Yours truly,

LAYMAN.

THE SABBATH FLAG.

TO THE EDITOR OF THE CHINESE RECORDER:—

I wish to suggest through the RECORDER the propriety of erecting every Sunday morning a white flag over all the mission chapels in China, with the characters 安息日 inscribed upon it. By this means the people could know when the Sabbath and great worship day had come, and many might be influenced to attend at the house of God. If this course had been adopted at the beginning of missions in China, the people at the ports would now keep time by weeks; or at least, would regard the seventh day as the Christians' day of rest and worship. Some of us at Tungchow and Chefoo have our flags, and we think we see good resulting from them. In coöperation there is power—

"Tall oaks from little acorns grow."

Yours in the Lord,

T. P. CRAWFORD.

TUNGCHOW, October 2nd, 1868.

The Chinese Recorder AND MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, NOVEMBER, 1868.

BIRTHS.

At Shik-lung, 16th October, 1868, a son to Rev. A. KROLCZYK, of the Rhenish Mission.

At Ningpo, 27th October, 1868, a daughter to Rev. A. E. MOULE, of the Church Missionary Society.

MARRIAGE.

At Trinity Church, Shanghai, 20th October, 1868, by the Revd. C. H. Butcher, A. M., British Consular Chaplain, the Revd. WILLIAM BRAMWELL HODGE, of the Wesleyan Mission, Tientsin, to ELIZABETH ESTHER LANDELLS, daughter of Sibett Landells, Esq.

The October number of the RECORDER was sent

To all ports south of Foochow, per Steamer *Douglas*, November 3rd.

To Ningpo, Shanghai, the river ports, Tientsin and Peking, per Steamer *Azof*, November 8th.

To Chefoo, per Bark *What Cheer*, November 4th.

To America, per P. M. Steamer from Shanghai, November 16th.

To England, with the September number, per Mail of November 17th, from Hongkong.

ANNUAL MEETING OF THE M. E. MISSION.

The Annual Meeting of the American Methodist Episcopal Mission was held at Foochow, Oct. 14th—21st, 1868. This meeting is composed of all the missionaries, helpers and student helpers connected with the Mission. The "business sessions" are conducted in the form of an "Annual Conference," though the meeting has not yet the organization or the powers of such a body. The last General Conference in the U. S., however, authorized the organization of a Conference in China; and it is probable that such an organization will soon be effected.

The first day of the meeting was devoted to the examination of the helpers and student helpers on the first half of the Psalms, the epistles of James and Peter, and the Commentary on Matthew. In the evening, Sia Sek Ong preached from John 3: 36, on the "Ten Essentials of Salvation." An excellent sermon, which will soon be published in tract form.

The second day (Oct. 15th) was occupied in examinations on Genahr's "Confucianism and Christianity compared," Hutton's Biblical Chronology, and Condit's Geography. In the evening, the Missionary Anniversary was held. Hū Sing Mi presided, and addresses were made by Rev. S. L. Baldwin, Song Sá Chiong and Yek Ing Kwang. Several other brethren added remarks.

On the third day (Oct. 16th), the business sessions commenced. Five missionaries, thirteen helpers and fifteen student helpers were present. Twelve student helpers, who had been duly recommended by the Quarterly Conferences of their respective circuits, were admitted on trial. In the evening, the Bible Anniversary was held, Sia Sek Ong presiding. Addresses were delivered by Rev. Dr. Maclay, Ngu Siu Mi and Ling Ching Ting.

On the fourth day (Oct. 17th), one student helper was admitted into the class of helpers, and three were continued on trial. In the evening, an anti-opium meeting was held. Hū Yong Mi presided, and addresses were delivered by Rev. N. Sites, Ling Ming Sang, Li Yu Mi and Hū Pó Mi. One of the speakers referred to the ravages of opium smoking on the island of Lam-yit. People sell their houses, fields, boats—everything, to get the means to indulge in their vice. He knew one man who had sold seventy boats, one after the other, beggared himself and family, and ruined his constitution, by opium smoking. This opium smoking is a terrible disease, and can only be cured by the Great Physician. We must lead men to Him, and pray God to send down his grace, like the rain from heaven, to wash away this and every other vice. Another speaker said, "If all the officers should combine to put down this opium devil, they couldn't do it; but the soldiers of the cross have assembled here to take counsel about it, believing that the Captain of their salvation can and will conquer it. I have often gone to opium smokers, and besought them to stop. They say they cannot do it. They continue to smoke; their blood becomes vitiated. Only Christ can save them. I notice that Budhists, Tuiists, Confucianists and Roman Catholics all smoke opium. They cannot stop the evil. Opium

dealers say, 'Smoke this, and it will do you good.' So the devil said to our first parents, 'Eat this, and your eyes shall be opened.' So an English firm has lately said, 'Opium is a comfort and a blessing to the Chinese.' Yes, I have seen it. On my way from Ku-cheng to to Chui-kau, the chair coolies were very unhappy until they got to Hok-tó-liang. There they stopped an hour or more, to smoke opium. Then they were very happy. They laughed, and chatted merrily together, and went off at a rapid pace. But before we got to Chui-kau, one of them became very sick, his face assumed a ghostly appearance, his artificial strength was gone, and he was obliged to give up his work. Many of these poor coolies spend their money for opium, and they are rapidly used up by it. How shall we destroy the vice? Let us keep it out of the church, as we have done. People begin to know that there is one Society—the Protestant Church—that will not allow an opium smoker in its communion, and that is pledged to do it utmost to destroy the vice. They begin to know that men who have been opium smokers, on being converted, have been enabled to cease from the habit altogether. These facts will be an encouragement to those who wish to break off the habit. Let us banish all the implements of opium smoking from our houses—let not even an opium server, or an opium lamp, be found there, however innocently used. Then let us pray to God to help us in our efforts, and this great evil shall yet be stayed." Another speaker said, "We should ask the Christians in America to pray for our nation, that this evil may be abolished. We should go along all the streets, and ask the shopkeepers to join us in praying God to bring the evil to an end. We should petition the officers to prohibit it. We should issue a tract for opium smokers, with forms of prayer to be used by those who wish to stop smoking. Let us make it understood that we are in earnest about this matter; and when the people see it, they will praise God, and bow the knee to Jesus." The meeting was deeply interesting, and the feeling of the native preachers that opium is the great curse of their nation was most unmistakable.